

Frederikshavn to examine the town and surroundings with a view of having something to recommend to the committee on location of the school, and we were favorably impressed with what we saw.

From this point we journeyed south, on our way to the camp-meeting and Conference for Central Europe to be held in Switzerland. Our journey took us through Hamburg, where brother Robinson left us, and we were joined by brethren Conradi, Ahren, and Tenney. The first stopping point was the city of Berlin, the capital of the German empire. We had only two hours at this place, and tried to make the most of it by ascending to the top of the tower of the Rath House, or city hall, a height of over 300 feet, from whence an extensive view of the city and its location was obtained. Its reputation for beauty is well sustained by its appearance to a casual visitor. The location is a perfectly level plain, the streets are broad and regular, and the buildings substantial and fine. We drove up and down the celebrated street, "Unter den Linden," past the stately residences of rulers, past and present, and the beautiful shops and extensive public buildings which make this one of the most notable streets in the world. But all too soon we were admonished that our limited time was almost expired, and we must hasten on. Here we had the assistance of our brother Perk from Russia, who is at present laboring in the city in behalf of the present truth.

The next stage of our journey brought us, near the close of the day, to Wittenberg, the old home of Luther, and the scene of some of the most important and stirring events of the Reformation. It is a quaint town of perhaps 25,000 people, a portion of it being ancient, and another portion modern and very handsome. As the buildings principally occupied by the great reformer have been lately referred to, and described by, Elder Conradi in a communication to the REVIEW, it is not best to minutely repeat that description at this time. It was a satisfaction to find ourselves in the same seat by the window in which Luther used to sit with his wife, his "lord Catherine," and the same little round panes of glass remain. By the window is the oak table on which he did so much work, marred by those who in the past have desired to bear off a memento, and have whittled away at the top and legs. I could easily recognize that the desire is still there, though, luckily for the table, it is carefully restrained by the woman who has the place in charge, and shows visitors around. We also visited the church where Luther preached, to the doors of which he nailed the theses. This door was burned, and has been replaced by iron doors with the theses cast upon them. The church, like most of the buildings of those times, has been renewed, though some of the original portions still remain. In the same city is the old city church, also the scene of stirring events in connection with Luther's work. It dates from away back in the old Roman times, and was in 1522 converted to a Protestant church, and here the first evangelical services were held. Close by its side stands a little chapel, said to have been built 600 years ago. One of the principal squares of the town contains fine bronze statues of Luther and Melancthon. Upon the pedestals are recorded some of the most notable sayings of these men, as, "Our God is a strong tower;" and, "If this work be of God, it will stand; but if of men, it will *untergehen* [go under]." The work of God has had many dark hours in the past, but this has ever been the assurance of those who, under a great pressure, were standing for the truth. It is as true to-day as it was in Luther's time, or in the days of Gamaliel.

From this point brother Ahren returned to Hamburg to resume his journey to Battle Creek, where he goes to engage in work on the Swedish paper. At ten o'clock we took the train for Eisenach, where we arrived at 4 A. M., Aug. 9. After a brief time in sleep, we started out for a walk up the Wartburg. This mount is close to the town, and to the top requires a walk of about three fourths of an hour. The height above the sea level is about 1,300 feet, and at the top is the castle in which Luther was confined after being kidnapped by his friends. It is a beautiful place for a prison, especially when the jail is a friendly asylum from

the storm of wrath and danger. The principal point of interest here is the room that was Luther's, where he as "Knight George" passed the time in the translation of the Scriptures. On the wall of the room we were shown the spot at which he threw the ink bottle, which he aimed at an imaginary devil who was tempting him with his sins. The place has been cut away deep into the timber. The old table and bedstead still remain in the room, and also a section of the vertebra of a whale which served him as a footstool. After enjoying the scenery for a time, we passed down to the town and station, and were soon on our way again.

Frankfort, Heidelberg, Karlsruhe, and Offenburg were passed, and at the latter place we stopped at a late hour for a few hours' rest. The next day took us through and over the interesting scenery of the Schwarzwald, or Black Forest, during which the road rises to 2,600 feet above the sea. At Schaffhausen we get a glimpse of the beautiful falls of the Rhine, which are seventy feet in height. A little afternoon we were at Zurich, the home of Zwingli. We had three hours here, and spent the most of the time looking at the objects with which the life and experience of this reformer were associated. These are the church in which he preached, called Gross Minster, the museum of antiquities, the bronze statue of the hero, and lastly his sword, battle-ax, and pierced helmet. Leaving Zurich at five, we reached our destination near midnight, glad indeed of the privilege of quiet rest. The busy labors of the Copenhagen meeting had been followed by five nights and four days of travel, with but a few hours of broken rest. But we are thankful that we can report excellent health and good courage. We are also glad of the privileges we enjoy, and to greet our friends and fellow-laborers in this field.

O. A. O.

CHRIST THE GOD OF ABRAHAM, ISAAC, AND JACOB.

In the history of these patriarchs, as recorded in Genesis, more or less constant communications pass between a heavenly being called God, or the Lord, who makes a covenant with them, directs in various matters, and makes precious promises to them. Who is this being? Was this "the King eternal, immortal, invisible," "whom no man hath seen nor can see?" Or was it his representative, the divine Word, who was appointed as his revealer and interpreter, who the record plainly states "hath declared him?"

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. . . . And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." Gen. 12:1-7.

To appear to, is "to be in sight; to be in view; to be visible."—*Webster*. If this being called "the Lord," be God the Father, there would be a plain contradiction in the Scriptures. Christ says, "No man hath seen God at any time," and Paul says "Whom no man hath seen nor can see." But Abraham did see the Lord. Therefore, this was none other than the "only begotten Son, which is in the bosom of the Father. He hath declared him." He was "The mighty God, The everlasting Father, the Prince of Peace," Emmanuel, "God with us." The King of kings chooses to be "invisible," "dwelling in the light which no man can approach unto." But "God with us," reveals him to man, in all his love, tenderness, and mercy. For lack of space only a few of the instances where this Being met with Abraham can be noticed, but they are all of a similar nature, and refer to the same personage.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." Gen. 17:1-5.

In this interview the promise is emphasized of his covenant being established, of the great blessings which should flow out of it; circumcision, the token of the covenant, was commanded, and the promise

that Sarah in her old age should bear a son, Isaac, was made still more emphatic. This son was to be born the next year.

Doubtless with the reader as with the writer, it has in the past been difficult to harmonize these statements of God, "the almighty God," "appearing" to Abraham, in view of those scriptures in the New Testament which clearly state that the Father has never been seen and cannot be seen. But when we consider that the Father and the Son are one in everything but in person, that in the Son "all fulness dwells," "all the fulness of the Godhead bodily," and that he is "the brightness of his glory, and the express image of his person, and upholding all things by the word of his power," sitting at the right hand of the Majesty on high, all power in heaven and in earth being in his hands, the Creator of all things in the universe who by right bears his Father's nature, glory, attributes, and name, surely it is not too much for him to call himself "the almighty God," as he does in this interview with Abraham. This personage could have been none other than the "mighty God," the Son Emmanuel, *God with us*, the divine Logos. All his acts are the joint acts of the "invisible God" whom no man hath seen nor can see. He was but representing him to mankind. The covenant of love and peace made with Abraham, with all its blessed promises of the promised seed, in whom all the world should be blessed, our Saviour made with the patriarch, foreseeing and prophesying his own incarnation, earthly life of sorrow and rejection, his agony in the garden, his suffering and shame on the cross, with all the vast volume of blessings flowing from it to mankind.

In the very same year our Saviour again appeared to Abraham, accompanied by two angels. A great event was to occur under his immediate direction. Sodom and its neighbor cities of the plain, dwelling in luxury, wealth, and idleness, "with fulness of bread," with no care or heavy burdens of life upon them, had given themselves over to lust, depravity, and selfish ease. They had passed the bounds of God's merciful endurance. A terrible example was to be given to the world of God's condemnation of sin, a vivid picture in miniature of the doom of an impenitent, wicked world which will have rejected God's overtures of mercy. Lot and his family dwelt in Sodom. Lot, though he had greatly failed in judgment in choosing such a wicked place to dwell in, really feared God, and hated the riotous wickedness all about him. He was Abraham's nephew.

While Abraham sat in his tent in the heat of the day, "the Lord appeared unto him in the plains of Mamre." "And he lifted up his eyes, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground."

Whether Abraham recognized the nature of these three beings at this point in the interview, the record does not declare. That he did later on, is very evident. He hastened with eastern hospitality at once to press them to honor him by tarrying a season at his tent to enjoy his comforts and blessings with him. "A calf tender and good" from the herd, and warm cakes from "the hearth" were provided, of which they did eat. After again declaring the immediate birth of Isaac, the record states:—

"And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; . . . and the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord." Gen. 18:17-22.

Was this "the King eternal, immortal, invisible, the only wise God," "who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see?" Or was it "God with us," his representative, his interpreter and revealer, our Lord and Saviour?

We see him here having charge of God's work, appearing to Abraham, talking with him, coming on his divine mission of favor and mercy to Abraham, the friend of God, and of retribution to the abandoned Sodomites, conversing freely with

Abraham, who pleaded earnestly that the righteous might not be destroyed with the wicked. Just Lot was spared, but the two messengers appeared that night in Sodom, and the doom of these wicked cities was sealed next morning, when Abraham with intense interest watched the smoke of the country, which went up as a furnace; and utter ruin was left, a monument of perpetual desolation, fit to typify our desolated earth after Christ shall appear in glory, lying a dreary ruin for a thousand years. This being is called the God of Abraham, almighty God, the Lord. It was he who made the covenant with him and the glorious promises to him, the same one who has ever superintended the divine plan of salvation.

Notice can be taken in this article of but one other interview with these patriarchs, the wrestling of Jacob. The same blessed Being had constant care for Isaac and Jacob previous to this instance, as the record plainly shows. Isaac's marriage, the birth of his sons, his comparatively quiet and peaceable life, the flight of Jacob from Esau's wrath, his conversion, marriage, preservation, and prosperity in spite of Laban's selfishness till the Lord appeared to him and sent him back to Canaan, Isaac and Esau whom he had mistreated, — in all these particulars the same Lord Jesus had followed them for good.

At last, fleeing hastily from Laban across the Euphrates to escape to his own kindred, and having notified Esau of his coming, he awaits him at the brook Jabbok. He learns of his brother's approach with 400 men. He knew that this meant wrath, revenge for Jacob cheating him of his expected blessing, cherished in Esau's worldly heart for all these long, weary years. Jacob was distressed. All he had was exposed to destruction. But his own wicked course of lying and deception was what made the sting and anguish intolerable. He made all the efforts possible on his part to appease the wrath of his brother by gifts of great liberality, accompanied with words of respect. Then he sought as his only hope the God of his fathers and his own. In the darkness of the night, all alone, he prayed for help. The reader is familiar with the story. One wrestled with him in the darkness. He could not discern who he was. He exerted his strength to the utmost to save himself from his powerful adversary, who held him in his grasp. Poor Jacob was in a hard spot indeed. Ruin seemed to threaten him from every quarter. An army threatened his substance, his family, and his life. Esau had threatened to kill him before he fled to Padan-aram. Now he was come to execute that threat. And here he was in the hand of a mighty foe he could not conquer. God was his only help. He struggled, but could not prevail against this strange One in the darkness. All at once a keen pang of pain, caused by the touch of his adversary, and his thigh was out of joint. Utterly helpless now he lay, so far as any successful physical struggle was concerned. Yet he realizes all at once that a superior power to anything human, caused this stroke. He grasps the thought of the divine presence, and clings by living faith to his hold upon the Lord, and cries when he said, "Let me go, for the day breaketh," "I will not let thee go, except thou bless me."

That blessing implied everything important to Jacob, — forgiveness for his great sin, the conversion of his soul fully to God, reconciliation with his brother, the preservation of all that was dear to him. He clung with the grasp of faith, and the blessing surely followed. His name was changed to Israel: "For as a prince hast thou power with God and with men, and hast prevailed." Jacob himself declared, "I have seen God face to face, and my life is preserved." This was no common angel. It was the Son of God. Angels may exercise a power equal to this when so commissioned, but the struggle was with God. With God he gained the victory, for he used the faith to which the promise of victory is always made. He saw God face to face, if he told the truth. Was this the "invisible God," whom no man ever hath seen nor can see? No one can believe it. Our blessed Saviour, who superintends the divine plan of human redemption, and has from creation till now, was at this great crisis in the patriarch's life, at the critical point; and the divine work was wrought in Jacob's life and heart. He was from this point a

converted man. His life was greatly changed, his character purified, and he became a type of every soul who prevails with God. Christ was personally present, and wrought the work which he alone is commissioned to perform. In the experience of every child of God, there comes a great crisis when everything turns on our grasping Christ by faith and gaining the same victory Jacob obtained. It comes in a variety of ways, various experiences, and strange circumstances. But the same principles are involved, and victory is found by the same faith, and through the same Redeemer. We must learn to prevail with God.

G. I. B.

CAMP-MEETING AT COLUMBIER, SWITZERLAND.

It is but a few years since it was ascertained that in the old country camp-meetings could be successfully held. They did well in America, but it was not thought possible to hold them in the old country. But Switzerland and Scandinavia have tried it, and each meeting has resulted in much good to the cause of present truth. Angels of God have prepared the way, and influenced many to attend who would not attend our meetings under other circumstances.

Columbier is a short distance from Neuchâtel, where there is quite a strong church of our people. The camp-ground was less than a half mile from the railway station. It adjoined the public grounds upon which the soldiers were trained every day. This afforded a good illustration of the training necessary to qualify and prepare a people for the last conflict. There was only a road between those who were undergoing a rigid discipline to enter the army for the conflict with carnal weapons, and those who were undergoing a discipline for the final struggle with the powers of darkness, whose weapons "are not carnal, but mighty through God to the pulling down of strong holds" of Satan.

There were eighteen tents on the grounds. Two of these were preaching tents, one of which was occupied by the Germans each night, and the other by the French. The outside attendance was good, especially in the afternoons and evenings. It increased until the close. A portion of the time the Bible study was held during the early hour before breakfast, at 11 A. M. and 4 P. M., while the business meetings and social meetings came in at 9 A. M. and 2:30 P. M. Workers' meeting was during family prayers, at 8 A. M. About 100 of our brethren were in regular attendance. Brethren Holser, Comte, Vuilleumier, Erzenberger and Keller were the ministers of the Conference. These were in attendance, besides other workers. Brother Conradi was there from Germany, Elders Olsen, Tenney, and the writer from America. The services during the day were usually spoken in English, and translated into both German and French. At night the preaching was direct to the French and Germans. At Neuchâtel there were, as is usual in the summer, many English-speaking people spending the summer. Some of these were in constant attendance, and others came occasionally. Some at first came out of curiosity, but became interested, and bore their testimony as to the truths brought out in Bible study. It was quite evident that Jesus was present to breathe upon us his Holy Spirit, and to open our minds that we might understand the Scriptures. This characteristic of our meetings has been prominent in Norway, Sweden, and Copenhagen.

It is now over twenty years since we first began to attend general meetings among our people, such as camp-meetings and institutes of various kinds, and never have we witnessed this feature of our meetings so manifest. To us it is evident that we have reached another stage in the history of this work, that of the loud cry of the third angel's message. It is evident that the mighty angel has come down from heaven, and we are beginning to witness the effect of the light which is to lighten the whole earth.

While upon one hand this is a great cause of rejoicing, on the other it is a solemn fact. To the way-worn pilgrim who, for half a century or more, has been looking for the coming of the Lord, to now witness those scenes which are to connect himself with the appearing of Christ, is a great cause

of rejoicing; but when we consider that comparatively few among our people realize this is the case, and that unless they awake to the facts of the events now taking place, they will be weighed in the balance and be found wanting, it is a most solemn thought.

Another striking feature of these meetings has been the development of continual evidences that God has gone before us, and is raising up men and women to proclaim the truth in fields outside of those which we have as a people occupied. God is also using agencies to prepare the way, unseen and unknown by us as a people, but accomplishing a far greater work in opening the way for the truth to reach all classes than we realize. These are continually being developed in all of the countries, but especially in those where the laws are the most rigid, and where the moral darkness is the greatest, and those who have had the advantages of these in America are the fewest. America has been a highly favored land, and the people living there have possessed advantages greater than any other nation on the earth. God has certainly gone before us in not only preparing the way for his truth to go to earth's remotest bounds; but is moving on the hearts of those who are honest to their convictions of right to embrace the truth and give it to others. He has mercifully sent his message of the *righteousness of Christ*, or *justification by faith*, which is the outpouring of his Spirit to prepare the people for this time. We use these different terms as meaning the same thing. It is the loud cry of the message that we as a people have looked to for nearly half a century. It has come in a manner, and terms have been used to describe it that have not seemed to us *prudent* or as being the most proper to use; it is coming in a manner we did not expect, and not but a few even now appreciate it and apply it to their own hearts because of these unappreciative terms and ways of its approach. But we are to open our eyes and see for ourselves the effect it is having in the world, and there is no mistaking where we are in the history of this work. The countries and places are being fast multiplied where our brethren are being brought before magistrates, some being imprisoned, others banished, while in some instances wonderful deliverances are seen. These things are becoming quite general in the various countries of the world.

Nothing is more true at the present time than that God is working on minds and in a manner that we know not. We cannot monopolize or circumscribe God's work. To throw our arms around what we see is unwise; for the Spirit of God is moving upon men, and is working as in the days of the Reformation. Said Luther upon a certain occasion, "What have I done? — I simply set the word of God to running, and then took a chat with my lord Catherine (his wife), and in a short time down came kingdoms, and thrones, and popes; and one here and one there embraced that word and became free in God." So it is now. Christ is the great planner, and his plans are to give the world the truth. He works by all lawful means. All heaven is waiting to unite with human agencies in the carrying forward of his work upon the earth. He sees the end from the beginning, and views the whole world from his calm eternity. It is our duty to inquire, "What wilt thou have me to do?" The less worldly policy we use in this work the better. When we begin to think we know something, it is then we know the least. We should work faithfully, earnestly, and devotedly in the sphere assigned us by God. And let God take care of the results. It is Christ who is the general commander of the forces. We are to be co-workers with him. Even Satan does not know what revelations God will next make known to his people. But he is watching to see where he can stir up some one to plan and get in ahead of the Lord, and so hinder the Lord's work on the earth. How important, then, that we occupy the positions assigned us by God with faithfulness, and let God do the planning, and never in the least degree depart from integrity.

A circumstance related by brother Ottosen of Copenhagen, Denmark, while at the institute, illustrates how the Lord is at work, and the importance of our faithfulness under the most trying circumstances.

This grand statement, so wonderful in the hope that it offers to the world, is "worthy of all acceptance." Strange to say, only a comparatively few accept it. The larger portion of that people to whom Jesus appeared in the flesh, refused to accept him. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1:11, 12. The same is true of the Gentiles. But few receive him, but those who do receive him become the sons of God by believing on his name. The transition would read thus: Sinners, saved sinners, sons of God! Paul tells us what it means to be a son of God in Rom. 8:14-17: "For as many as are led by the Spirit of God, they are the sons of God. . . . And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." To be a son of God, then, means to suffer with him here, if need be, and at last have a place with him in glory, glorified together with him. Yes, it is a faithful saying that Jesus came into the world to save sinners. Would that more sinners would believe it, and receive the blessing there is in believing!

The relation which the early church sustained to its divine Head led to other sayings, which were used to warn and comfort the believers. Paul mentions some of these sayings in 2 Tim. 2:11-13: "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself." These are some of the sayings with which the believers in Christ in the days of Paul and Timothy used to encourage each other. To get the full meaning of these precious words, we must go back to the time and the circumstances which called them forth. For the Jew to confess Christ meant to him expulsion from the synagogue, and even the intense hate of the larger portion of his people. The Gentile who believed on Jesus was not understood by those who believed not. Peter, speaking of the evil practices which had been followed by the Gentile believers, says that "they think it strange that ye run not with them to the same excess of riot, speaking evil of you." 1 Peter 4:4. Yet there were those, both Jews and Gentiles, who yielded to the influences of the Spirit of God, and believed that the One whom the Jews condemned as a malefactor, and delivered to Gentile Romans to be crucified, was the Saviour of the world. Strong in the faith that he was their Saviour, we see them gathering in little groups upon the Sabbath, and often under the friendly shadows of the evening, to comfort and exhort each other. Let us listen to what they are saying as they thus meet together: "For if we be dead with him, we shall also live with him." Comforting thought to those in distress; and whether being "dead" here refers to deadness to sin, or to real death, which they were liable at any time to suffer for Christ's sake, the hope was the same. If they died to sin, they would live to God. If their enemies put them to death, they could look beyond the grave to the coming of Jesus and the resurrection of the just.

"If we suffer, we shall also reign with him: if we deny him, he also will deny us." Here was sweet comfort indeed. The suffering time must be short, and Jesus had suffered for them and would be with them and help them to suffer for him; the reigning time would be long, they would be with Jesus in glory.

There was no way to take a neutral position, and neither acknowledge nor deny. They must do one thing or the other. They had nothing to give to Jesus; he had everything to give to them, and he would give denial for denial, and for acknowledgment, they could through his mercy and grace reign with him.

"If we believe not, yet he remaineth faithful: he cannot deny himself." These words, like a portion of the previous text, are words of warning. A denial of Christ did not change the great truth that Jesus was their Saviour, and that he had died for them. They might deny it and be denied by him and lose eternal life, but the faithfulness of Jesus would still remain, if only to witness to their unfaithfulness. These are some of the sayings which the followers of Jesus in the first century of the

Christian era used to admonish, strengthen, and comfort one another. A careful, prayerful study of them will do us good to-day, especially as the troubles and persecutions of the last days shall bring to us experiences similar to those of the church in its earlier periods. M. E. K.

CHRIST THE GOD OF ISRAEL.

THE children of Israel were in Egyptian bondage, in the iron furnace of affliction. Their deliverance was an important crisis in the scheme of human redemption. It was seemingly an impossibility to wrest from the powerful hand of the king of Egypt—the mightiest prince on earth at that time—this nation of slaves. But God had foretold that they should be rescued, and planted in the land of Canaan. His infinite wisdom determined that this should be an occasion for magnifying his almighty name on the earth, and to leave an impression that could never be effaced from the minds of men, now fast going into idolatry, that the Almighty ruled in the affairs of men. His superiority over all the false gods of the nations should be shown in a way never to be obliterated.

Moses had been born and educated in all the wisdom of the Egyptians. But God by his providence had seen fit to correct many things in his education, schooling him in the desert solitudes of Sinai's awful grandeur, eliminating the false ideas acquired at a luxurious, selfish, idolatrous court, and teaching him the great things of God for a period of forty years, till he should be prepared properly to lead his people, and instruct them in the ways of the Most High.

The time had now come when the work of deliverance must begin. Moses the shepherd was leading his flocks in the solitudes of Horeb, the mount of God. All at once, he beholds a wonderful sight. A bush seemed all in flames, yet was not consumed. With his curiosity excited, he advanced to examine it, to find the cause of this wonderful phenomenon. "And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God." Ex. 3:4-6.

Then this divine personage rehearses to him his designs toward the children of Israel, their cruel treatment by the Egyptians, his purposes of love toward them, his design to plant them in the land where their fathers had wandered, and then proposes to send Moses down to Egypt to lead them forth. But Moses had become much less in his own estimation; for as their leader, he supposed they would all recognize him as the one who slew the Egyptian, and as a consequence, had to flee for his life into the wilderness, and immediately begins to make excuses: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel?" God assures him he will be with him, and that Israel should serve him at this very mountain where they were conversing. But Moses still pleaded his inability. Knowing full well the many gods worshiped in Pharaoh's court, he asked what name he should call God by, who thus proposed to send him down to lead out his people when he reached Egypt. "And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Ex. 3:14. We all know the result. After pleading many excuses, Moses at last went on his journey, and by the help of God in many mighty miracles, that people were at last brought out of Egypt, and did worship God around Mount Sinai.

Who was this Being who thus called Moses to this important mission? Was it God the Father, or God the Son? Was it "the King eternal, immortal, invisible, the only wise God," or was it Emmanuel, God with us, the Interpreter, the Revealer, the divine Word?—It was One evidently who has the charge of God's designs in this world. He was now preparing especially for the great deliverance of his people, commissioning Moses to be their leader, giving him personal instruction as to

how he should perform his work. It is discernible at a glance that this is the special sphere which is assigned to the divine Logos by the counsels of infinite wisdom between the Father and the Son. It is the work he has ever performed, to declare the Father, to represent him who dwelleth "in the light which no man can approach unto; whom no man hath seen, nor can see." This case is in perfect harmony with the uniform course of the divine word in all revealed history in every dispensation. What good reason could be assigned for any departure from it in this particular instance?—None that we can imagine.

It is easy to show from various Scriptures that Christ was personally with the church in the wilderness in all their wanderings, having personal supervision of all their behavior. But it may be inquired, Does not the title he takes in this instance forbid its application to the Son, "I AM THAT I AM"? "I AM hath sent me unto you." That this title is one of the highest ever ascribed to the Deity, none will be likely to deny. As given quite fully in the margin of the Revised Version, it is as follows: "I AM BECAUSE I AM, OR, I AM WHO AM, OR, I WILL BE THAT I WILL BE, OR, I WILL BE. Heb. *Ehyeh*." "Jehovah, from the same root as *Ehyeh*." Dr. Clarke in his comments on this title, says, "These words have been variously understood. The Vulgate translates . . . 'I am who I am.' The Septuagint, 'I am he who exists.' . . . The Arabic paraphrases, 'The Eternal who passes not away.' etc. He further says, 'The original words literally signify, I will be what I will be.' 'They seem intended to point out the eternity and self-existence of God.'"

Doubtless none will quarrel with this last conclusion. But if this be granted, that these titles are applicable with special propriety to the Father, does not the name of the Father belong also to the only begotten Son of the Father, in whom all the fullness of the Godhead dwells bodily? who is in his express image and likeness, whose work it is to declare him to mankind, his Revealer and Interpreter? who himself declares, "I and my Father are one"? There occurs in Christ's ministry on earth an instance where this title is used in substance with special force.

Jesus was continually bringing to bear upon the incorrigible Jews the grand fact that he was the true Messiah. His great love was constantly manifested before them in acts of mercy and compassion, healing their diseases and forgiving the sins of the penitent. And while they were constrained to admit that he did perform many mighty works, and that no man ever spoke like this man, their eyes seemed hermetically closed to the fact of his divinity. Christ said to them, "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him," etc. John 8:56-59. To them this was blasphemy. They fully realized this expression meant he was God, not only existing before Abraham did, but a title of the infinite God, uncreated, the God of their fathers. And they were evidently right.

This Being who appeared to Moses in the bush, could be no other than "Emmanuel, God with" us, "the everlasting Father, the Prince of peace," "the Wonderful Counsellor." It was he who superintended the whole work of leading out the chosen people, educating them, giving the law, fighting their battles for them, punishing their perverseness, and finally planting them in the promised land.

We notice another instance where he manifested himself: "Then went up Moses, and Aaron, and Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink." Ex. 24:9-11.

To bring the point under consideration clearly before the reader, we again notice expressions referring to the Father alone, that each of us may see who this Being is who was seen by these persons. Christ himself says, "No man hath seen God at

any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "Not that any man hath seen the Father, save he which is of God, he hath seen the Father." "Now unto the King Eternal, immortal, invisible, the only wise God," etc. "The blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see," etc. "No man hath seen God at any time." John 1:18; 6:46; 1 Tim. 1:17; 6:15; 1 John 4:12. Yet here in Exodus 24, we have a record of a being called the God of Israel, which most positively states that seventy-four persons *did see*, evidently with their natural eyes. To hold that this was the Father, necessitates a square contradiction which cannot be obviated. But when understood of the Son, "*God with us*," all is harmony, consistency, most fitting, forcible. No other position concerning it can be taken without involving an absolute conflict with other declarations of Holy Writ.

G. I. B.

(Concluded next week.)

NOTES BY THE WAY.

As already recorded in the Notes by the Way, we reached the place of the Central European camp-meeting late on the evening of Aug. 10, after the close of the opening services. Camp-meetings in Europe have not yet passed the experimental stage of development, and as they very seldom occur, they do not fail to excite curiosity and to cause anxiety on the part of their promoters as to their success. But so far, we have no reason to be dissatisfied with the results of the experiment. They have proved to be all that their friends hoped for them, and much more successful than many feared and predicted that they would be. As yet, of course, they are small compared with what we see in America, but in this respect they show each year a steady improvement.

We found this meeting pleasantly located on the banks of Lake Neuchâtel, four miles from the city, and near the village of Colombier. Early in the morning our ears were startled by the sounds of war. And upon looking about, we found that on the opposite side of the road was an open field which was used as the training ground of a large number of soldiers quartered here in a military training school. The spectacle of men preparing for war on one side of the street and of the camp of the gospel of peace on the other side, seemed a little incongruous, and at times the shooting and shouting of war has caused a little confusion in the council of peace; but notwithstanding it all, peace has prevailed, and has won her victories, and war still holds her carnival.

Our little camp consisted of sixteen small tents and three large ones. There were upward of one hundred regular attendants from abroad, and the casual attendance was much of the time very good. The deportment of the strangers, while partaking of a very natural curiosity, was in every instance considerate and respectful. In the services the most perfect order was preserved, without any effort to restrain, and the soldiers, quite a good many of whom came from time to time, were as quiet and gentlemanly as could be desired.

The meeting continued from Aug. 10-20, and the exercises included the sessions of the various organizations, Bible studies, and informal lectures on different features of our work, and more formal discourses in the evenings in both the French and German languages. Both languages were represented at the meetings and in the community, though the French was the prevailing one in both instances. During the days the speaking was in the English, which was translated on one side of the tent to the Germans, and on the other side to the French. This work, as will be readily understood, is rather trying to the speaker, and to the audience as well; but both were pleased to make the best of this unfortunate state of things which separates the different branches of the human family, and which is the direct fruit of sin, and notwithstanding this obstacle, it was not permitted to exclude the intercommunion of minds and spirit, and the blessing of God came in to close up the breach, and souls were fed with the word of God. The Bible study was principally conducted by Elder Haskell, who dwelt with much effect upon the different revelations and unfoldings of the divine will and character in the gospel and in the

lives and experiences of the holy men of the past. The lessons were deeply impressed on the minds of the people. In several meetings he spoke on the principles of health and temperance, dwelling especially on the diet question. In these countries the use of flesh is generally considered indispensable, and the use of beer and wine among those not of our faith, is universal. These matters were presented in a rational and candid way that carried conviction, and a better sentiment prevailed on this subject than ever has before in this Conference.

The subject of education was here, as well as in Denmark, a prominent one in our council. For some time a small school has been conducted for the benefit of workers, but it was deemed advisable to extend this, and to increase its efficiency by providing more help and a larger patronage. This school is located at Neuchâtel, and has been doing good work on a small scale, under the charge of brother Joseph Curdy.

The business meetings passed off very harmoniously. There is a great need here as elsewhere of laborers to go out and fill the many calls that present themselves on every hand.

The effect of the meeting was salutary in every respect. Next year, if all is well, the camp will need to be considerably enlarged by the purchase of more tents. The demand this year was considerably above the supply. Upon the community also the effect has been very helpful to our work. From the expressions that were made, it was evident that a good impression was being made. And the deportment of the people on the grounds showed the respect they entertained for the place and for those who were worshiping there.

The strength of the Central European Conference at present is about as follows: There are thirteen churches in Switzerland, six in France, and one in Italy, having a total membership of nearly or quite 450. There are in the Conference eight ministerial laborers and five Bible workers, besides the canvassers and colporters. From the Basel publishing house there were sold last year, 3,718 volumes of bound books, 16,265 pamphlets, and 53,505 tracts. Though we cannot say that all has been accomplished in this field that those who labor there, and we all, would be glad to see, we are glad to say that the prospect is good, and the courage of the people is good. There are young laborers of devotion and promise coming up to take a place in the work, and there are many openings all around for the workers.

From this point we now return to Hamburg to spend a week at the general meeting that is soon to open there.

O. A. O.

CHRISTIAN OR PAGAN, WHICH?

SOME of the Protestant religious papers are expressing deep concern lest the World's Fair shall remain open Sunday until the day of final closing. This anxiety is begotten of the idea that if this should be the case, the Fair will go down to history as a pagan rather than a Christian show. Thus the religious idea is persistently dragged in and made, or an attempt is made, to make it a part of the show itself. We have always supposed that the show was *not* to be a show of religion, but a show of arts, sciences, inventions, and works of men. Religion, at least true religion, is of God. It is not man's work, or man's invention. It cannot be put in a show-case, nor does it desire to go on exhibition. It is full of good works, but it does not blow a trumpet before itself to attract attention to these works,—does not seek to parade them as a mountebank does his tricks to attract the attention of the people. The best exhibition of Christianity is not that of laws, of kings, Congresses, or the decisions of courts, but it is an exhibition of the principles of Jesus Christ seen in living characters in those who receive and apply those principles in their daily lives.

Such an exposition of Christianity would be a good thing for Chicago or any other city, not only this year, but every and all other years. This kind of Christian exhibition is but little seen in this country, and so to make up for this lack of the real thing, a large amount of counterfeit has been thrust into sight. It is known as World's Fair Sunday religion. The churches started it, Congress, frightened at their threats of non-support at the next elections, metamorphosed itself into a church council, or synod, and voted it; the courts have alternately accepted it as genuine, or repudiated it as counterfeit, and everybody is blaming somebody else for what he did or did not do. But to the question, Is it Christian or pagan? Just as far as the principles of Christianity, love, unselfishness, humility, and desire to serve others are felt in its inception and progress, so far it is Christian; and as far as pride, selfishness, and love of display are manifested, so far it is pagan and heathen; and all the laws of Congress or decrees of courts will not affect it in the least, or change it for the better.

M. E. K.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

THE LAST GREAT BATTLE.

BY C. EDWIN JOHNSON.
(Mohawk, Fla.)

"AND the nations were angry." Rev. 11:18.

Hark! what means this martial music?
Neigh of horse and shout of men?
All earth's dreams of peace and safety
Vanish in the horrid din.

'Tis the war-cry of the nations
Falls upon the startled ear,
Turning faces pale and ashen
With a dark, foreboding fear.

Hear the bugles loudly blaring
Through the trembling live-long day,
See them mustering all their forces,
Arming for the deadly fray!

Silken banners proudly waving,
Sabers flashing bright and keen,
Countless camp-fires brightly burning,—
What may all this pageant mean?

Listen! hear the hissing rockets;
Can you, in their quivering light,
Read a message flashing skyward
At the dead of solemn night?

Why are war drums wildly beating
Over many a peaceful land?
Are their scheming kings all dreaming
Of a triumph near at hand?

Millions upon millions training,
How their legions stretch away,—
Can it be that they are mustering
For earth's last great battle day?

Yes; the closing conflict cometh;
All its signs,—we know them well;
And how soon its threatening fury
Will burst o'er us, who can tell?

To the Bible, earnest student,
There the prophecy is clear,
That proud Armageddon's battle,
Dark with vengeance, draweth near.

Blow, then blow the trumpet loudly;
Give it no uncertain sound;
May the message that you herald
Circle all the earth around.

May it bring sweet peace to every
Heart that holds the Saviour dear,
With the glad news, "Lo! He cometh!"
Christ, our King, will soon appear!"

QUEBEC.

BOYNTON.—We still continue our meetings here. Some kept last Sabbath for the first time, and others seem to be deeply interested. The attendance is not large, but God is giving us victory. The Lord is able to work, and will in his own way. Pray for us. J. B. GOODRICH,
Aug. 28. H. E. RICKARD.

SOUTH DAKOTA.

ROMONA AND ASH GROVE.—Since our late camp-meeting, I have spent the time in labor at Romona and vicinity of Ash Grove, except one week spent at the Nebraska workers' meeting. Yesterday (Sabbath) I had the privilege of burying seven dear souls in baptism, who, with nine others who had previously been baptized, were the same day added to the Ash Grove (formerly Badus) church. These have all recently given themselves to the Lord, some having done so at camp-meeting, and some since we began labor here. Among this number are four or five who once accepted the truth, but who for some time have been backslidden; others had until within a few weeks, been very much opposed to our views; still others for the first time gave their hearts to God, and now all together rejoice in the hope of our near coming King. It is expected that a goodly number besides these will soon take their stand with the remnant people.

The Lord willing, I will remain in this vicinity awhile, believing that there are others who are seeking light. I have been assisted in the work here by Mrs. Kauble, and for a few weeks by brother Gibson, and later by brother E. C. Kellogg. We can only say, Praise the Lord for his presence and blessing.

N. W. KAUBLE.

Aug. 27.

The fact is, we have a sentence with two members, in neither of which is there a verb expressed, but in both of which a verb must be understood; and that verb must be such as to make both members of the sentence direct declarations, not leaving one of them direct, and the other hypothetical. The only correct construction is that given in the Common Version: "All scripture (is) given by inspiration of God, and (is) profitable," etc. This that was written to Timothy referred only to the Old Testament, as that is all there was then in existence. But Peter's language, quoted above, shows that the New Testament also comes in under that designation of "the Scriptures," and the meaning of the declaration is simply this, that all those writings which God by his providence has caused to be brought into this world, as the revelation of his will to man, known by way of distinction as "the writings," "the word," "the book," are all "God breathed," and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness. It is not well to try to discriminate between portions of what is known as the Scriptures, treating some parts as inspired, and others not. A keen observer has well said, "Let any man try to make his life conform for a week to the plain teachings of the Bible, and he will be thoroughly convinced of its inspiration."

339.—FOREVER AND EVER.

Are these words, "forever and ever," in Rev. 14: 11, a correct translation? If not, what authority is there for rendering them otherwise? C. L. P.

Answer.—The Greek word there used is *aion* (*aiōn*), which is repeated in the text; and the words "forever and ever," may be used as a translation of them, provided we do not give to these words an improper meaning. They do not mean a period of absolutely unending duration. A Hebrew servant, for instance, was to abide with his master on certain conditions, *forever*. Ex. 21: 6. This, of course, meant only so long as he should live. So the rule is that these terms are limited by the nature of the objects to which they are applied. *Aion*, primarily, signifies duration, in the abstract, the length of time, either past or future, not being determined by the word itself, but by the context, and the relations in which it is used. When applied to perishable things, it is limited to the time during which such things can, or are to, exist. When applied to those objects which we know from other evidences are to have no end, as, for instance, the life of God and the inheritance of the saints, they denote eternal duration. See this subject discussed at length in the work, "Here and Hereafter, or Man's Nature and Destiny" (for sale at this Office, price, \$1 post-paid), pp. 344-354.

CHRIST THE GOD OF ISRAEL.

(Concluded.)

ANOTHER instance occurs in Exodus 33 and 34. The children of Israel had grievously sinned while Moses was in the mount, by inducing Aaron to make a golden calf to lead them, as an object of worship. Although Aaron and the seventy elders had seen the glorious form of the God of Israel but a few months before, while appearing in wonderful splendor, he was persuaded to gratify the idolatrous desires of this fickle-minded people. God told Moses while communing with him, of this sin, directing him to go down at once. He did so, breaking the two tables of stone on which the law of God was written, when he reached the camp and beheld their idolatrous worship. He punished about 3,000 of them with death for this terrible rebellion against God, and deeply impressed upon them their wickedness.

The Lord was still greatly displeased with the people, and though he hearkened to Moses's pleadings for them, wrath was threatened when they should again give occasion for it.

The tabernacle was pitched outside the camp, where those who desired to seek the Lord, could repair, and he showed them that he was not with them as before. Moses was distressed. He longed to have the Lord forgive them and accept them as before. He pleaded with the Lord that he would do this. The Lord manifested the utmost regard

or his servant Moses, communing with him at the tabernacle door, as a friend talks with a friend. Still Moses could not be fully satisfied till the people were fully forgiven and received again into favor. "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. And he said, my presence shall go with thee, and I will give thee rest. And he said unto him, if thy presence go not with me, carry us not up hence." The Lord accepts these pleadings of his faithful servant, and promises to receive them once more as his own peculiar people.

Emboldened by the Lord's favor, his servant still asks greater favors, "And he said, I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And he said, Thou canst not see my face: for there shall no man see me, and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts; but my face shall not be seen."

This interview evidently occurred at the door of the tabernacle, between Moses and the Lord, as the latter was enshrouded in the cloudy pillar, talking with him face to face, "as man speaketh unto his friend." At the close of this conversation Moses was told to hew out two tables of stone, and God would write on them the words which were on the first tables, and to come up in the morning unto Mount Sinai, and present himself there to the Lord in the top of the mount. He did so. "And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth," etc. "And Moses made haste, and . . . worshiped."

Who was this glorious personage? Was it the Father, "whom no man hath seen at any time"? or "the only begotten Son, which is in the bosom of the Father," who "hath declared him"? There are certain statements made which at first sight make it difficult positively to decide which it was. How could it be the Son, when he says, "Thou canst not see my face"? Have not multitudes seen his face at other times, and yet lived? On the other hand, how could it have been the Father, when so many scriptures positively declare in substance that no man has ever seen him or can see him?

To obviate this difficulty, the position is often taken,—and the writer has often done it himself in the past,—that no one has seen the Father's face, but may have seen other parts of his person. But will this position be in harmony with the letter and spirit of such statements as the following: "No man hath seen God at any time," "dwelling in the light which no man can approach unto, whom no man hath seen nor can see"? etc. If portions of the person other than the face are seen, could it be truly said he was not seen? These declarations concerning the Father plainly imply that he chooses to be "invisible" to mortal man, and has placed it upon the Son to declare him, and be his interpreter and revealer.

That this has been the relation sustained between the Father and the Son in all ages of the world, there can be no reasonable doubt. To take any other position would utterly destroy the force of our Saviour's words. If the latter was made the agent of creating all worlds and all things in them; if he was placed in charge of the grand work of human redemption, it would be difficult to assign any good reason why this particular instance should be made an exception.

The record above cited naturally implies that the Being who thus manifested himself to Moses was the same one who communicated with him at the door of the tabernacle, and was in the cloudy pillar, and went with them in all their wanderings. And we are plainly informed that "that

Rock was Christ." 1 Cor. 10: 4. He was the *spiritual* Rock of which they drank, the Father's representative, guiding, sustaining, reproofing, and chastising the church in the wilderness. And in the very account of this grand and wonderful appearance where the Lord was proclaimed as "merciful and gracious," the special work of our Lord and Saviour, the one whose great prerogative is to *declare* the Father, seems to be made manifest. "And the Lord descended in a cloud, and stood with him (Moses) there, and proclaimed the name of the Lord."

This seems to be a use of language something like that in the Psalms: "The Lord said unto my Lord." Two Lords are brought to view, the Father and the Son. The Son proclaims or declares the glorious loving character of the eternal, immortal King, the "invisible" God. His creatures do not know him, but the Son knows him well. He and the Son are alike, both forgiving, both abundant in goodness and in truth. He was in this instance simply performing in a grand and glorious manner that which is his special prerogative ever to do, interpret and reveal the Father to his creatures. But the query arises, If it was the Son, why should he declare that no man could see his face and live?

If the reader will carefully notice the connection, he will discern a special reason for this. Moses had earnestly pleaded his desire to see his glory. "I beseech thee, show me thy glory." This was asking a great thing. In all Christ's presentations heretofore, he had never shown his person in its full glory. Either he had appeared in the form of a man, or perhaps as an angel, or he had been shrouded in the pillar of cloud. His glorious person as manifested before the heavenly beings, was not presented to man. He speaks thus of this glory just before his death, and his great desire that his faithful followers should behold it: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world," "with the glory which I had with thee before the world was." John 17: 24, 5. They must go to heaven to see this glory.

The consuming glory of the Father no sinful mortal could behold, and live. This same glory enshrouds the Son *when in his glory*. It is something inherent in his divine nature, unless he puts it off, when communicating with man. Moses longed to see him in his glory. He tells him virtually, that it was not permitted to see his face, but he should see a portion of his person. It seems reasonable under all the circumstances, and perfectly consistent with all his other manifestations.

We conclude, therefore, that this glorious Being was the Son of God, who thus manifested himself to Moses, and proclaimed there the character of the Father and himself. In view of these appearances, who can doubt that our Saviour proclaimed the Son of God on Sinai? Is it not fitting that the divine word, the representative, the interpreter, the revealer of the Father who created all things, the world's Redeemer, should be the actor in this, as in all other features of the great scheme of man's salvation?—So we think. In exalting the Son, we exalt the Father, whose representative he is.

G. I. B.

ASSISTANCE NEEDED FOR THE EDUCATION OF LABORERS FOR FOREIGN FIELDS.

THE question of supplying laborers for the many calls that are coming from every part of the world, is one of very great importance. From time to time, both in speaking and in writing, we have placed before the brethren the remarkable manner in which God by his providence is opening the way for the truth to go forward. And the greatest difficulty in the way of the progress of this work is the lack of properly fitted workers to enter such fields. The Lord has provided facilities for accomplishing a great work in a very short time. The facilities of transporting laborers at the smallest expense of time and money, and of producing and sending out publications and reading-matter, even to the remotest parts of the world, are all that could be desired. So that there is comparatively